

AN
ESSAY
 ON THE
Nature, Use, and Abuse,
 OF
TEA,
 IN A
LETTER to a LADY;
 With an Account of its
MECHANICAL OPERATION.

aconita bibuntur
Fidilibus



DUBLIN:

Printed by PRESSICK RIDER and THOMAS
 HARBIN, for EDWARD HAMILTON, at
 the Corner of *Christ-Church-Lane*. MDCCLXXV.



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AN earnest Desire, which all Ages have shewn, to serve your Sex, will, I hope, be a sufficient Warrant for my troubling you with these Papers. To be assisting towards the Preservation of that Form and Beauty with which God has adorn'd you, is certainly a Work not less pious than pleasant: For while we indulge our selves in our greatest Pleasure (which is to serve your Sex) we also shew our Love and Gratitude to the Almighty Being, whose Form you so nearly represent, and to whom we are so much indebted for the Blessing we received, when he gave Man so agreeable an Helpmate. Tho' the Value which we ought to set on this Blessing, is a sufficient Motive to us to endeavour all means to dissuade you from any thing which may be to your Detriment;

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yet there are other Motives which oblige us to have a more particular Regard to the Health of your Sex. For when by any means you injure your Constitutions, and impair your Healths, tho' you your selves suffer too severely for it, yet the Tragedy does not end here; for the Calamity is entail'd on succeeding Ages, perhaps to the third and fourth Génération. If we would rightly consult the Good of the Age, which is to succeed us, we should (if possible) strengthen the Constitutions of the present; and, like good Gardeners, enrich, not impoverish the Soil, from whence we expect the Profit and Ornament of our present Labour. *Lycurgus*, that excellent Law-giver, was very well satisfy'd of the Truth of this Assertion; and therefore thought the *Spartan* Women not in the least unworthy of his Care and Direction. Wherefore, after establishing various Laws for the better aggrandizing his Common-Wealth, which only regarded the Men; he at last enacted several, which only related to the Female Part of his State: He regulated their Manner of Living, both as

to Diet and Exercise : From their Diet he banished all manner of Luxury, as well in Quantity as in Quality; and as to Exercise, he obliged them to such as were not much inferior to those which he had established among the Men, in order to inure them to Harrafs and Fatigue. Nor did he fail of the Success due to so reasonable a Practice ; for the Women grew more healthy and strong; they not only became more fruitful, but produced a Stock of such Youths, as were the Terror of their Neighbours, and might in time have had fair for universal Empire, had not the Women relapsed into their old Manner of Living, and thereby cut off the Supply necessary for so great an Undertaking.

If this Lawgiver lived in these our Days, what a mean Opinion, what a little Hope would he have of the next Age, when the Women of this Age fall so very short of that Regularity and healthy Way of Living, which he look'd on as necessary for the Preservation of a State ? With what an Uneasiness would he have seen the

the many Errors which we daily commit? Errors which are introduced by Luxury, suffer'd thro' Ignorance, and supported by being fashionable. He would soon have condemned the exorbitant Use of *Tea*; and upon the first observing its ill Effects, would certainly have prohibited the Importation of it. But the present Age has other Considerations; *Tea* pays too great a Duty, and supports too many Coaches, not to be preferr'd to the Health of the Publick: *Tea* has too great Interest to be prohibited; and I wish Reason it self may be sufficient to dissuade the World from the Use of it. I must confess, I have so little Hopes from these Papers, that tho' (to me and some others who have had the Perusal of them) they seem just and satisfactory, yet I should never have presented them to the Publick, had not I thought it an indispensable Duty, to acquaint the World with the many Disorders which may possibly arise from its too frequent Use.

It is not impossible, but I may convince some few, who are too much addicted to the

the Use of it, and who begin to feel the ill Effects of it, that it is high Time to lay aside so slow but sure a Poison. If among the few, you, Madam, make one, I shall then think the Pains which I have been at in writing this, were well employ'd; and my Trouble sufficiently rewarded, by my being instrumental in restoring you to (what I most sincerely wish you) your Health and Happiness.

As for the Manner of Reasoning used in these Papers, I fear you will find it in some Places a little obscure; but the Justness of Attention, and the Quickness of Apprehension which you are Mistress of, will, I doubt not, surmount those Difficulties, which are insuperable to the major Part of your Sex. I have endeavour'd to express my Thoughts in as plain and clear a manner, as the mechanical Way of Reasoning would allow: Nor could I any ways avoid this Manner of Reasoning; because I should not then have been able to write any thing which might be worth the Reading of the Learned; who, I hope, will find

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no Reason to condemn these Papers ; or, if they do, will so far consult the Good of their Fellow-Creatures, as to oblige them with a better Essay on the same Subject. If I have said any thing which is either false or unreasonable, there are Persons enough whose Interest it is to defend the Use of *Tea* ; and if there are any Arguments to be urged in its Favour, they certainly will oblige the World with them. I am

M A D A M,

With the greatest Submission,

Your very Humble Servant, &c.

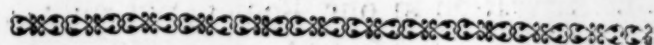


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H A T the *Hypochondri-*
asis is a Disorder of very
 late Date, and intirely
 unknown to the Ancients,
 will, I believe, be easily
 allow'd by any one, who
 has ever been versed among the ancient
 Writers in Physick. For tho' they were
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the most accurate Observers of the various Symptoms, which attend each Disease; tho' they shew'd the most earnest desire of distinguishing between Diseases, which had Resemblance one to the other; yet they neither take notice of the *Hypochondriasis* itself, or any other Disease, whose Symptoms bear any Likeness to those of the *Hypochondriasis*.

Now because Diseases are nothing but the effect of an Alteration of our Bodies, when any new Disease appears among us, it seems very well worthy of our Observation and Study, to trace out the Cause of this Alteration in our Bodies; not only as it is the readiest Method we can take to fix the true Indications of Cure; but also as it will put it in our Power, to prevent many from falling into the Disease.

Nor will it prove a Task so very difficult, as, at first Sight, it may appear to be; since the many vast Improvements, which the Science of Physick has of late Years received, afford us many Principles upon which

which we may build a Theory, not less useful than certain; especially where care is taken never to fall into the imaginary *Hypotheses*: But to follow the Steps of those just and sagacious Teachers of Physick, *Bellini, Pitcairn, Freind* and such others, whose Assertions are seldom less than demonstrable.

It is certain, that our Diseases (whatever Form they appear under) owe their Being to some Defect in the use of what the Physicians call the *Non-naturals*: Inasmuch, that as they vary either as to the Quantity or Quality from that just Medium, requisite to keep our Bodies in an even and undisturbed State of Health; so our Bodies must also vary in Proportion from that healthy State, which is perhaps the only real Good Mankind enjoys.

These *Non-naturals* are, Air and Water, Meats and Drink, Sleep and Watching, Ease and Exercise, Lust, and the Passions of the Mind. On these depends the Health of our Bodies; and by the Alterations,

which we receive from these, our Bodies may become morbid from being healthy ; or healthy from being morbid : And the Impressions, which we receive from their being alter'd, will always be slight or deep, as their Depravity is greater or less. For an Instance of this, let us look upon the Air, in which there is a certain Degree of Gravity necessary for its acting tightly upon the Blood, in the Actions of Inspiration and Respiration. Now when the Air loses but a small Degree of its Gravity, its Impression on our Bodies is scarce sensible ; but when it is rarify'd to a very great Degree, its Impression is so great as to deprive us of our Lives.

Let us then consider, to what Error, in the use of these *Non-naturals*, we may attribute these *Hypochondriack* Disorders. To examine each of them singularly, or try how far either of them might be the Cause of these Disorders, will be a Work more voluminous, than either my present Affairs will give me leave to write, or the Patience of my Readers bear with when written :

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For which Reason, I shall content my self with examining the most active and changeable of them, which is our Diet; and if we can find any thing in our Diet, which may be the Cause of all those Symptoms, which attend the *Hypochondriasis*; we will then conclude, that there is an Error in our Diet, which highly deserves to be corrected.

And, with Regard to our Diet, it is certainly the most active and changeable of all the *Non-naturals*; and for that Reason most liable to prove the Cause of any Disease: For we may, and do suffer, as great Alterations from our Meat and Drink, as from all the rest of the *Non-naturals*; there being no Alteration which we receive from the rest, but what we may receive from our Meat and Drink; especially if we include all those Bodies, which either our Luxury or Necessities oblige us to use under one of those Forms. Nor will our Diet appear less changeable than all the rest put together; when we but consider, how industrious our Fancies and Imaginations are in contriving

triving new and unheard of Methods of satisfying a Sense, whose sole Happiness consists in Variety.

Thus we see, our Diet may be the most likely Cause of these, and almost all other Disorders whatsoever; our Luxury continually introducing every thing, which is either costly or palatable; never imagining any thing to be prejudicial to our Bodies, but what proves either Cathartick, or Emetick, or brings on some other immediate, and violent Disorder. And yet there are many things, which, tho' their Action is slow and gentle, do nevertheless make as deep an Impression in length of Time, as the most violent Medicine in the Apothecary's Shops.

Among many other Novelties in our Diet, there is one which seems particularly to be the Cause of the *Hypochondriack* Disorders; and is generally known by the Name of *Thea* or *Tea*. It is a Drug, which has of late Years very much insinuated itself, as well into our Diet, as Regales and
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Entertainments, tho' its Operation is not less destructive to the Animal Oeconomy, than *Opium*, or some other Drugs, which we have at present learn'd to avoid with more Caution. That this Drug is useful in Physick, is what I can by no means deny : But the same Energy, by which it is of Service as a Medicine, makes it very hurtful as a Diet. And it may be said of all Bodies, whatever, which are useful as Medicines, that they are Poisons as a Diet; for our Diet and Physick are exactly opposite to each other, the first being design'd to preserve the Body in the same State in which it was before; whereas the last is design'd to subvert the old State of the Body, and bring on a new one.

In order therefore to shew, that *Tea* may be the Cause of the *Hypochondriasis*, I will endeavour to prove these three propositions, viz.

First, *That Tea may attenuate the Blood to any Degree necessary to the Production of*

of any Disease, which may arise from too thin a State of the Blood.

Secondly, That Tea may depauperate the Blood, or waste the Spirits, to any Degree necessary to produce any Disease, which may arise from too poor a Blood.

Thirdly, That Tea may bring on any Degree whatsoever of a Plethora necessary to the Production of any Disease, which may arise from a Plethorick State of Body.

Tea attenuates the Blood.

First, That Tea is capable of attenuating the Blood to any Degree, necessary to the Production of any Disease, arising from too thin a State of the Blood.

The first remarkable Effect of *Tea*, is the enlivening our Spirits; which it does either whilst we are drinking it, or immediately afterwards: By this its Effect it engages its Admirers so far in its Favour, as to supply the Places of more generous and less destructive Liquors. But this Quality which so far recommends it to us, is but the Gloss under

under which its more pernicious Qualities act upon us. For it will (I suppose) be allow'd, that whatever enlivens our Spirits, must act either by encreasing the Quantity of Spirits, that is, by throwing a new Quantity of Spirits into the Blood ; or by causing a more liberal Secretion of those Spirits, which were before contain'd in the Blood. As to its throwing a new Quantity of Spirits into the Blood, it cannot enliven us by that means, because nothing can give Spirits to the Blood, but what has Spirits in it self. Now that *Tea* has no Spirits in it self, I appeal to any one, who ever has, or may think it worth his while, to handle this Drug after a chymical Manner ; for tho' I have made many Trials on it, yet I was never able to draw a Spirit from it : From whence, I think I may be allow'd to conclude, that it contains no Spirit.

But if it does not enliven our Spirits, by giving a new Quantity of Spirits to the Blood ; it must enliven us by causing a more liberal Secretion of those Spirits, which were before contain'd in the Blood ; and

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that it acts upon us after this Manner, we shall be farther convinced, when we come to examine the Nature of its constituent Parts. Now whatever occasions any of the thinner Secretions to be encreased, must attenuate the Blood ; therefore, (the animal Spirits being one of the thin Secretions,) whatever encreases their Secretion, must certainly attenuate the Blood. But besides, this immediate Attenuation of the Blood, by the Particles of the *Tea* is very much promoted by the Spirits, which are secreted from the Blood ; for they are no sooner set at liberty, but they oblige the Heart to put the Blood into a greater Motion, whereby it is again attenuated ; for the Fluidity, or Thinness of the Blood, is always greater or less, in some Proportion to its Velocity or Motion.

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retick.*

The next remarkable effect of *Tea*, is its provoking a *Diuresis*; which it likewise performs by its attenuating Quality ; nor cou'd it any ways produce this effect, unless it did attenuate the Blood. For as Urine is a thin and saline Secretion, whatever encrea-

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ses the Secretion of Urine, must encrease the Motion or Velocity of the Blood, and the Quantity of thin and saline Parts; now it is certain it cou'd effect neither of these three Conditions, unless it first thinned the Blood. Besides, all those Bodies which are term'd *Diureticks*, have been found to contain a great Quantity of fix'd Salt, whose known Property is to attenuate the Blood, and add a Weight to the aqueous Parts, and thereby render them fit to be secreted as Urine. Nor can any Body provoke a *Diuresis*, but what does abound with this attenuating Salt, as it has been observed by the learned Dr. Grew, in his *Anatomy of Plants*.

Another Proof of the attenuating Quality of *Tea*, may be drawn from Schroder; An Anti-thumatick. by whom it stands recommended for its great Virtues in preventing all Disorders arising from Obstructions form'd by the more viscid Fluids; such as the *Rheumatism*, and the like: Insomuch, (says that eminent Author) *That the Chinese, with whom it is in great Esteem, are never known to be*

troubled with Disorders in their Joints. All which it cou'd never prevent, but by its attenuating Quality, which acts on the viscid Parts of the Blood, and by attenuating them, prevents their forming themselves into Obstructions, and thereby impeding, or totally destroying, the Motion of the Joint,

But that I might be farther convinced of this attenuating Quality of *Tea*, I try'd the following Experiments.

First, I injected into a Dog about three Ounces of a strong Decoction of *Bohea-Tea*, which I found made very little Alteration in the Dog. After this I received one Ounce of Venous Blood into a Cup, in which was about half an Ounce of the strong Decoction of *Bohea-Tea*: This Blood was not congealed in three Days.

The last part of this Experiment I try'd on a Decoction of *Green Tea*, in which likewise the Blood retain'd its Fluidity.

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I evaporated twelve Ounces of a common Decoction of Green *Tea*, by the Heat of the Sun: The Sediment was very salt and lixivate, and weigh'd, when thoroughly dry, eleven Grains.

From these Experiments we may find, that *Tea* abounds with a lixivate Salt, by whose Assistance it attenuates the Blood, or renders it more fluid; but that its Operation is not very strong.

Let us suppose then, that to make the Blood lose one hundredth Part of its Cohesion, there is required one Pound or Pint of a common Decoction of *Tea*: If we but consider the Frequency of its Use among some People, we shall find, that by *Tea* the Blood may be attenuated in any given Proportion whatsoever, necessary to produce any Disease arising from too thin a State of the Blood.

Before I conclude this Head, it may not be amiss to answer too Objections, which may be made against this Proposition, *viz.*

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If *Bohea-Tea* attenuates the Blood, why shou'd it be order'd, (and with Success too) in Consumptions; since we find the Medicines, which are generally order'd in that Disease, to be of the incrassating Kind, such as the *Confectio Rhaleighana*, a *Milk Diet*, and the like? To which I answer, that as *Dr. Morton* has observed in his *Treatise of Consumptions*, a Consumption very often arises from Obstructions in the glandular Coats, or capillary Arteries of the Lungs, whereby the Lungs are so far impair'd, as to be incapable of doing its Office, whereby the Blood becomes unable to afford that Nourishment, which naturally it ought to do. Now in these Cases, *Tea*, as it attenuates, and is consequently a *Deobstruent*, cannot but be of very great Service; not only as it attenuates the Blood, and thereby supplies, in some Measure, the Defect of the Lungs, and prevents the Blood's increasing the Obstructions; but also as it attenuates, and dislodges those Obstructions, which were already form'd, and by that means may help to restore the Lungs to their wonted Strength and Vigour. But

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in those Kinds of Consumptions which arise from too poor and thin a State of the Blood, I am so far from thinking it to be of any Service, that I should look upon it as a rank Poison.

The other Objection, which may naturally be made to this Proposition, is this; *viz.* If *Tea* attenuates the Blood, how comes it that some People are nourish'd by it, and even grow fat upon the use of it? To which I answer, that as Life is nothing but the regular Circulation of a Fluid fit to yield the various Engines for Action; so Nutrition is nothing but the continually supplying the Defects in this Fluid, which are occasion'd by the Separation of certain Parts from it. Now this may be effected by *Tea*, because it happens in some Constitutions, that the Blood is too thick to supply the various Demands, which are made upon it: In which Case to attenuate it, may make it much more natural, and consequently more capable of supplying the Demands, which are made upon it; besides which, the Blood being by the use of

of *Tea* reduced to a natural State, may enter many capillary Vessels, which, before, it was unable to enter, on account of its too great Cohesion, and by this means a Person may seem to grow fat.

2. *Tea may depauperate the Blood, or waste the natural Quantity of Spirits, in any Degree necessary to produce any Disease, which may arise from too poor a Blood, or a want of Spirits.*

In the foregoing Proposition, I have shewn that *Tea* enlivens us, not by encreasing the Quantity of Spirits in the Blood, but by making a more liberal Secretion of those Spirits, which were before contain'd in the Blood; and that it may attenuate the Blood in any given Degree whatsoever: From whence it must necessarily follow, that the use of *Tea* may *depauperate* the Blood in any given Degree whatsoever, necessary to produce any Disease, which may arise from too poor a State of the Blood.

For supposing the Blood to be in a perfect and natural State, and to have all its Receptacles and excretory Ducts in their Order; it will then follow, that the Blood will allow, and Seperate from it self, a Quantity of Spirits as great as it can afford; and which will bear some given Proportion to the Quantity of the Blood: Therefore, whatever enlivens the Spirits by making a more liberal Secretion of Animal Spirits, than would otherwise have been secreted, must make a Secretion of Spirits greater than the Blood can afford; which is to *depauperate* the Blood.

But to set this Matter in a clearer Light, let us suppose, that the Spirits contained in the Blood are to the whole Mass of Blood; as one to two hundred; and that the natural Secretion of Spirits in the Space of one Day, or twenty four Hours, is as one to eight hundred; that is, that in the Space of twenty four Hours a Man naturally spends one fourth Part of his Spirits. Now if by the Use of *Tea* he spends one third

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of his Spirits, instead of one fourth, he will then have lost one twelfth Part of his Spirits; and whereas he would otherwise have had nine twelfths of his Spirits remaining at the Termination of the twenty four Hours, he will now have but eight twelfths left. Tho' this Loss of Spirits is very considerable, yet it is capable of being still much greater; for if we only multiply this Loss by the Frequency of using *Tea*, we may at last find the Spirits, which are supposed to be one two hundredth Part of the Blood, not to amount to the one thousandth Part of the Blood; which is a Loss sufficient to form any Disease which may arise from too poor a State of the Blood.

From whence, I think, I may safely conclude, that *Tea* may depauperate the Blood in any Degree whatsoever, necessary to form any Disease which may arise from too poor a State of the Blood.

3. *That Tea may bring on any Degree whatsoever of a Plethora, necessary to the Production*

Production of any Disease, which may arise from a Plethorick State of the Blood.

A *Plethora* is too great a Distention of the Vessels with Blood; and is of two Kinds: As when there is too great a Quantity of Blood in the Vessels, which is termed a real *Plethora*, or when the natural Quantity of Blood expands it self, and by that means takes up too great a Quantity of Space in the Body, which is termed a *Plethora ad vasa*, or a *Plethora* with respect to the Vessels. That both these Kinds of *Plethora's* may arise from the Use of *Tea*, is certain; because the Blood may thereby not only grow more in Quantity, but may also take up a greater Space than naturally it ought to do.

By the foregoing Proposition we have demonstrated, that the Blood may be impoverished in any given Degree whatsoever: Let us suppose then, that the Spirits are diminished one tenth Part; and were the Spirits of the sole Mover of the Blood; it would then follow, that the Motion of

the Blood would be lessen'd one tenth Part; that is, it would move one tenth Part slower than it did before the Diminution of the Quantity of the Spirits. But because the Blood it self is supposed to be a joint Agent with the animal Spirits in muscular Motion, we will only suppose the Blood to lose one twentieth Part of its Motion: And because the Blood, by being attenuated, is become more susceptible of Motion, or requires a less Force to move it, we will suppose it to lose only one thirtieth Part of its Motion: From hence it will follow, that all the Secretions will be diminished one sixtieth Part; because the Secretions are in a compound Proportion to the Velocity of the Blood, and the Quantity of Matter fit to be secreted: So that all the Secretions being thus decreased one sixtieth Part, there will be stopped in the Body every twenty four Hours the Quantity of about one Ounce; which multiplied by the twenty four Hours which are contained in the Space of one Year, will make a *Plethora*, or Encrease of the Quantity of Blood, to the Value of
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twenty Pounds; which may still be multiplied by the succeeding Years, till it proves sufficient to form any Disease which may arise from a *Plethora*.

Besides this real *Plethora*, there is at least upon the first Use of *Tea*, the *Plethora ad Vasa*, or *Plethora* with regard to the Vessels. For the Blood, though very much encreased in its Quantity, still takes up a greater Space in the Vessels than the like Quantity of Blood ought naturally to take up. For the attenuating a Fluid, is nothing but the separating its Parts farther from each other; from whence it follows, that the more any Fluid is attenuated, the more Space it must take up.

From hence, I think, we may justly conclude, that the too frequent Use of *Tea* may bring on any Degree of a *Plethora* of thin and poor Blood, requisite to the Production of any Disease which may arise from too great a Quantity of too thin and too poor Blood.

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*The Dep-
ression of
Spirits.*

Having thus laid my Foundation, I may now proceed to shew, how necessarily the whole Train of Hypochondriack Disorders ensue the Abuse of *Tea*: The first of which is, the prodigious Depression of the Spirits after drinking it too plentifully. To account for this Symptom or Disorder, we must take it for granted, that the Chearfulness of our Minds depends upon the Quantity of Spirits secreted from the Blood; so that as the Secretion of Spirits is greater or less, so likewise is our Chearfulness greater or less. Tho' the small Certainty we can have of the Nature of the animal Spirits, makes it impossible to demonstrate the Nature of this Dependency of our Minds upon the Quantity of Spirits, yet a very little Observation upon the Effects of those Liquors which abound with volatile active Particles (such as we suppose the animal Spirits to be) puts it out of all doubt, that we are more or less chearful, as our Spirits are in a greater or less Quantity.

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Let us suppose then, that there is a certain Quantity of Spirits necessary to keep our Minds chearful, and to throw the Blood through the Body with the Velocity necessary to the performing the various Secretions; and that by the frequent Use of *Tea* the Spirits are so far wasted, as to be but just able to perform these necessary Offices: Now because (as it has been already proved) each time we drink *Tea*, we in a small Degree decrease the Quantity of Spirits, and encrease the Quantity of the Blood; that is, we lessen the Power, and encrease the Weight; it will follow of Consequence, that the Blood shall not be moved with so great a Velocity, nor the Mind be maintained so brisk as before the drinking the *Tea*. But we supposed that the Blood was, before the Use of this *Tea*, moved with a Velocity barely natural, or sufficient to perform the various Secretions; and the Mind was supplied with a Quantity of Spirits but just sufficient to keep it in its natural Chearfulness or Vivacity; therefore the Blood will now be moved with
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a Velocity less than natural, and the Mind will be kept in a State below its natural Cheerfulness, or the Spirits will be depressed.

But because by the natural Progress of the Evacuations, the Quantity of the Blood will be by Degrees lessen'd ; that is, the Weight will be decreased ; therefore this Depression of the Spirits will likewise decrease, or go off : Because the Power, or the Spirits will be able to move the Blood with a much greater Velocity than when its Quantity was greater.

*Urine
pale and
turbid.*

But besides this natural and gradual Decrease of the Quantity of Blood, which can only be attended by a gradual Return to near the same Vivacity as usual, Nature may be, and generally is (for a considerable Time at least) strong enough to make a sudden Encrease of the Evacuations, and thereby give her self sudden Ease. This Discharge is generally performed by the voiding a præternatural Quantity of Urine, which by reason of the Slowness of the Blood's

Blood's Motion, and the Encrease of its Quantity, is pale and turbid; its Paleness arising from the Encrease of the fluid or aqueous Part of the Blood; and its Thickness from the Distention of the Vessels by the encreased Quantity, which by that means are capable of admitting Particles of a greater Surface than usual.

It is from this Encrease of the Quantity of the Blood, and Decrease of the Force by which it should be moved, that a Dizziness and Pain, which seems as if the Brain were compressed, must naturally arise. *A Dizziness in the Head.*

To explain which Symptom we must observe, that the *Dura Mater*, or thick Tunicle of the Brain, has several Cavities into which the Arteries empty themselves, the largest and most capacious of which is call'd the *Sinus Longitudinalis*, and divides the Brain almost into two Hemispheres. Now in a plethorick State, wherein all the Vessels of the Body are distended with Blood, this cannot but be distended likewise.

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wife. This Distention obliges it to press harder upon the Brain than naturally it ought. But besides the Distention of this Vessel by the encreased Quantity of Blood, there is another Attendant on the State of the Blood, which very much assists the Compression of the Brain; For the Blood moving slower than naturally it should move, has an opportunity of exerting its natural Gravity; for all Bodies exert their Gravity in a greater Degree, when their *progressive Motion* is slowest.

Nor ought we to pass over this small Gravity of perhaps less than an Ounce of Blood, as not worth our Notice; when we consider the exquisite Sense not only of the Tunics, but of the Brain it self, and of how tender a Substance it is composed, we shall find that the Impressions which it may receive from so small a Weight, may be very sensible, and (when join'd by the Distention of the *Sinus's*) prove sufficient to obstruct the free Secretion of Spirits; from whence a Dizziness is at Present supposed to arise.

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The Sweatings which sometimes attend *Sweating.* the too frequent Use of *Tea*, are likewise to be accounted for upon the same Principles. For these Sweats may not only proceed from a Defect of Spirits, but they may also be the natural Effects of this plethorick State, to which (as it has been proved above) the Body may be reduced by the Use of *Tea*.

As for these Sweats arising from a Defect of Spirits; it is certainly possible, because by a Defect of Spirits the milliary Glands may be so far relax'd, as to suffer a more plentiful Separation of Sweat than natural: For as all those Glands are supposed to have *Sphincters* at their Orifices, wherever there is not a sufficient Quantity of Spirits to keep the Vesicles, of which the *Sphincter* is composed, in a *spharoeidal* Form (which is the natural Shape of the Vesicles, of which all Muscles are composed) there these *Sphincter*-Fibres must grow longer, or the *Sphincter* must be relax'd,

Nor does it seem less certain, that Sweatings may arise from a *Plethora* ; for the excretory Ducts of the milliary Glands cannot be supposed to receive any Assistance towards propelling their Contents from the Motion of the Heart, (not only as they arise from the Extremities, or Surface of the Body, where the Motion which the Arteries themselves have, is very small,) but also, because they go off from the Arteries at near right Angles, by which means the fluid which is contained in them entirely evades the little Propulsion, by which the arterial Blood is driven forward : But the Force by which the Sweat, when separated from the Blood, is thrown out in order to make Room for the succeeding separable Matter, is, perhaps, no more than the Contraction of the Artery from which the excretory Duct springs, which, in a healthy State of Body, will, I believe, be allowed to be a sufficient Force, to propel so small a Quantity as is secreted at one Expansion of the Artery, by so short a Duct as that of a milliary Gland may be supposed to be.

But

But to set this Account in a fairer View, that we may make the better Judgment of it: let us suppose A B to be an Artery in its Dilatation, whose excretory Duct is C D. Now the Force by which the



Matter is secreted, will be the Resistance of the preceding Blood, which will only act during the *Diastole*, or Dilatation of the Artery. And the Force by which this Matter is thrown out of this excretory Duct, will be the *Systole* or Contraction of the Artery; for by the Contraction of the Artery, the Duct C D will be made a Cone. That this Alteration of the Form of the excretory Tube, from a Cylinder to a Cone, is sufficient to propel so small a Quantity of so light a Matter as the *Materia Perspirabilis* is, will, I suppose, be easily allowed.

It will now follow, that the propulsive Force of the Tube C D will be as the Contraction

Contraction of the Artery AB; *viz.* where the Contraction of the Artery is natural, there the Force will be sufficient to throw it to some Distance from the Surface of the Skin; as is shewn in the Figure EF GH. The Duct G H, by the Contraction of EF, exerts such a Force as its Point G, as to throw the perspirable Matter from the Body: But when it is distended, so as to have its contractile Force stopped, then the Duct CD will still keep its Cylindrical Form, and the Matter already in the Duct CD will have no Force to throw it out of the Tube CD, but what it receives from the succeeding secreted Matter, which will perhaps be scarce more than will force it to the Orifice of the Duct D. As this Theory of Sweating from a *Plethora* is what I never met with, so I humbly submit it to the Judgment of the Learned, because, if approved of, it may give room for a new kind of Practice in Cases of Sweating, where the generally used Methods fail of Success; and likewise serve to account for the Operation of the Bark in these Diseases.

The

That our Pride, Courage, Ambition, and the rest of the Passions, with their Antagonists, do depend on the Quantity of Spirits, I believe no one will deny, who has ever seen how prodigiously they are heighten'd by those Liquors which can any ways encrease our Spirits, or abated by those Things which are known to destroy the Spirits, such as Abstinence, and the like. Nay, the Dependence of our Passions upon the Health of the Spirits is so very great, that our Spirits cannot undergo the least Alteration, without communicating the Change to the Passions, which Way soever the Change be made.

So that supposing by the Use of *Tea*, Fears and other Uneasinesses. that the Spirits are very much destroyed, or sunk, our Minds cannot but be oppress'd with Fears, Cares, and Anxieties, which are nothing but a Provision of that Pride and Courage, which when in their Strength and Vigour, used to make us look above, and make very slight of those Things, which, were it not for our Courage and Pride,

Pride, might make any reasonable Man uneasy.

*Abad
Digestion.*

All muscular Motion depending on the Quantity of Spirits, when the Spirits are deficient, there those Parts of the animal Oeconomy, which depends on muscular Motion, must be deficient or faulty also. From hence it will follow, that because Digestion in a Part of the animal Oeconomy, which is perform'd by muscular Motion, therefore the Digestion must be very much injured, and our Bodies must be either defrauded of the necessary Nourishment, or they must be supply'd with Matter, not only incapable of nourishing us, but which may prove a Nursery of the most terrible Disorders and Diseases: Besides which, there are many Disorders which may arise merely from the Putrefaction of our Aliment in the *Prima Via*, or Entrails.

And first the Aliment, tho' when well concocted and digested, it is so far from being prejudicial to our Bodies, that it suff

tains

tain them, and preserves them in a Capacity of exercising their natural and animal Functions; yet when the Spirits are so far wasted, as to be unable to give the Stomach and Muscles of the Belly their due Motion, so as to deprive the Aliment of its due Concoction, it will then turn to Crudities, and prove of the most dangerous Consequence: For the Crudities gathering by degrees in the Plaits of the Stomach, do at last acquire an Acrimony, not only active in the Bowels themselves, but of the worst Consequence, when by degrees it has insinuated it self into the Blood.

Whilst this Acrimony is yet in the Bowels, it may very easily be the Cause of those Cholicks, which are not uncommon to those who have impaired their Constitutions by the too plentiful Use of *Tea*: But when it is once conveyed into the Blood, it may there, by its Activity, not only streighten the Capillary Vessels, but it may also turn the Blood into *Grumes*, whereby the Course of the Blood through the smaller Vessels, may be very much impeded:

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How

How far these Obstructions may be form'd in the Nerves, and thereby be the Cause of the Paralytick Disorders, I shall not here determine; it being very much doubted, whether Obstructions can be formed, or no; or, if they can be form'd, whether it is possible to remove them.

*Tremulous
Motions of
the Mus-
cles.*

But thus far it is certain, that these Obstructions may be form'd in the fine capillary Arteries, and by that means be the Cause of Palsies, and other tremulous Motions of the Muscles; as may be learn'd from that excellent Dissertation of Pitcairn's which is entitl'd, *De Circulatione Sanguinis in Animalibus genitis & nongenitis.*

Nor may these Obstructions be the only Cause of Palsies and tremulous Convulsions, which I have more than once heard complain'd of: For as the Quiet and Rest of any Muscle depends upon its being of equal Force with its Antagonist, wherever the Spirits are so far wasted, as to be un-
able

able to supply any Muscle with the same Proportion of Spirits as had been sent to its Antagonist, there its Antagonist will be too strong for it, and consequently move it; but because the Difference in Force is but very small, therefore also will the Convulsion be very small.

As for all those Disorders which are term'd Hysterical, they may likewise receive their Birth from the Use of this Liquor; not only as it forms Obstructions in the capillary Arteries, but likewise as it diminishes the Velocity of the Blood, and consequently the Force with which it ought to strike against the Sides of the Arteries; from whence there must necessarily arise an additional *Plethora*, besides that which has been demonstrated to be immediately owing to the Use of *Tea*. How far every one of those Symptoms do depend on a *Plethora*, has been some Years since too well demonstrated by the learned Doctor *Freind*, to bear a second Explication.

Whatever Evils we have as yet shewn to depend upon the too frequent Use of *Tea*, can only be said to regard the present Age, and the Constitutions of the Persons themselves, who have too much addicted themselves to its Use; but there are other Inconveniencies, which not only affect the present Age, but do likewise entail the Curse on the succeeding Generations.

*Tea may
diminish
the proli-
fick Ener-
gy in Wo-
men.*

And these are, first, with regard to the tender Sex, a Diminution of their prolifick Energy, a Proneness to miscarry, and an Insufficiency to nourish the Child when brought into the World: Secondly, in the Men, it may likewise diminish the prolifick Energy. First, as to the fair Sex, their prolifick Energy (supposing them perfect as to their Formation) is no more than an Aptness in Nature to throw the Fabrick into a convulsive State necessary in so great an Action of the animal Oeconomy, as Prolification must be allow'd to be. Now because this Aptness in Nature to throw the Fabrick into the requisite Convulsion

is

is greater or less, as the Spirits are more or less vigorous; therefore where the Spirits are enervated to any great Degree, there this Aptness in Nature to throw the Fa-brick into the necessary convulsive State, must be lessen'd likewise. Now as it has been shewn, that *Tea* weakens the Spirits, therefore it must likewise weaken the prolific Energy.

Nor is a proneness to miscarry a less necessary Effect of the frequent Abuse of *Tea* : For supposing a Conception, the Mother may nevertheless be incapable of undergoing all those Disorders which naturally attend that Sex while Breeding; and may likewise be incapable of duly performing all those Offices which are requisite from the Mother to the *Fætus*, or Infant, before he is yet brought into the World.

As to the Disorders which attend the Mother while with Child, we must allow that there is some given Strength or Vigour, necessary to enable her to go thro' them ; But as the Spirits may be weaken'd in any
Propor-

Proportion whatsoever, they may be weaken'd to too great a Degree to enable the Mother to undergo these Disorders; whence it will follow, that either the Mother must lose her Life, or she must miscarry.

The Offices and Duties necessary from the Mother to the Child are certainly very numerous, and, I doubt not, are equally impair'd by the Weakness of the Mother; but, for Brevity sake, we will only shew how infallibly only one or two of 'em may be injured by the Use of *Tea*. It will be allow'd, that it is a necessary Duty in the Mother to send a sufficient Quantity of good Blood to the Child; and that this Blood, which is sent from the Mother to the Child, should circulate thro' the Body of the Child with some certain Velocity; But as the Depravation of the Blood must ensue the Deficiencies in performing the various Secretions, and the regular Performance of these various Secretions may be disturbed by the Abuse of *Tea*; from thence it follows, that by the Use of *Tea*

the

the Blood may be vitiated. Besides which Depravation, which arises from a Defect of the Secretions, the Blood may be depraved by a Defect in the Digestion of the Aliment, as we before observed; so that the Blood of the Mother may possibly be very depraved; for which Reason she may be unable to send such pure nutritious Blood to the Child, as nature may require.

Nor will she be able to circulate the Blood thro' the Body of the Child with the Velocity necessary for the due Performance of Nutrition: For first we are to observe, that the Blood, by being depraved, has lost very much of its *Fluidity*, or Aptness to Motion: so that were the Spirits sufficient to give it a due *Velocity*, yet by how much it had lost of its Fluidity, so much would it likewise lose of its Velocity. But, on the other hand, the Spirits may be so far weaken'd, as to be incapable of moving it with a natural Velocity, were it in a perfect State of Fluidity; and much less will they be capable of moving it, while it is in a State of Impurity; to which we
may

may add the Encrease of the Quantity, which will still make it less susceptible of Motion.

*Tea may
make the
Mother
unable to
suckle her
Child
rightly.*

But let us suppose all these Difficulties surmounted, we will suppose the Mother, to have conceived, to have born all the Disorders of Child-bearing, and to have maintain'd her Infant till a happy Delivery; yet there is still another Difficulty to be overcome; for she will now be unable to supply it with that pure Milk, which is naturally necessary for its Nourishment: For as the Blood is vitiated as to its Quality, Quantity, and Motion, all the Secretions must likewise be vitiated; so that the Milk, which is one of the Secretions, being vitiated, she cannot possibly supply it with the pure Nourishment which Nature designed. The Milk indeed cannot well be supposed to be so far vitiated as immediately to starve, or throw the Child into any violent Disorder; but yet it may be so far vitiated, as to make such Impressions on the Child, as may be too sensibly felt the last Day of its Life. The Milk, when void of that
Spirit

Spirit with which it ought naturally to abound, can never afford that spiritous Nourishment to the Child, which is necessary to enable him to exercise the Organs of his Senses. Nor can we suppose that a Milk, which abounds with active stimulating Particles, can ever be convey'd into the Body of the Child, without laying a strong Foundation for the Incurable *Chronical* Distempers.

And here it may not be improper to observe, that the Mother seems incapable of conveying any Crudities to the Child, till he comes to draw them from the Breast. For Nature has contrived a Method to separate all Crudities, which might otherwise pass from the Mother to the Child, by obliging the Blood first to pass through a spongy Substance, which is called the *Placenta*, or After-birth, before it can reach the Child ; in which it detaches all its Crudities and grosser Particles, lest by passing into the Child, where the capillary Vessels are much smaller than those of the Mother, they should (as certainly

tainly they would) from Obstructions, and by preventing the Circulation thro' those small Arteries, disturb the Nutrition.

That this is the real Use of the *Placenta*, will certainly be allow'd by any one, who has ever seen the last Collection of Observations made by Monsieur *Mauriceau* in Cases of Child-birth ; one of which is as follows.

‘ *Le novieme jour de Mars, l’an 1694,*
 ‘ *J’ay accouché une dame d’un enfant male,*
 ‘ *qui vint à terme, & se portoit bien,*
 ‘ *quoique sa mere eut en une Jaunisse par tout*
 ‘ *le corps, lorsque elle n’etoit grosse que de six*
 ‘ *mois, qui lui dura plus de six semaines : Ce*
 ‘ *pendant lorsqu’ elle accoucha de cet enfant, il*
 ‘ *ne se ressentoient point de cette Jaunisse, &*
 ‘ *se portoit bien tous deux ; mais l’arriere*
 ‘ *faix de cet enfant étoit tout Jaunâtre, &*
 ‘ *qui étoit une marque evidente, que le sang*
 ‘ *de la mere, infecté de l’humeur qui lui avoit*
 ‘ *causé cette Jaunisse, avoit été purifié en se*
 ‘ *filtrant dans la substance spongieuse de ce*
 ‘ *arriere-*

arriere-faix, devant que d'être distribué à l'enfant pour sa nourriture : qui est une usage fort considerable, au quel cette partie est destinée. The ninth of March 1694, I delivered a Woman of a Male Child, at her full Time, which was in perfect Health; notwithstanding the Mother had been taken ill of a Jaundice, while she was as yet gone but six Months, which held her above six Weeks; yet the Child had not the least Symptom of Jaundice, but the After-birth was very yellow. This seems to me to be a certain Proof that the Blood, by passing thro' the spongy Substance of the After-birth, is there purify'd from any Grossness which might be prejudicial to the Child, before it can be convey'd to him for his Nourishment. This Observation seems to be of very great Service, in pointing out the Use of the After-birth.

I know there is an Objection which may be made against this Assertion; but we shall find it to be of very little Force; when we consider that the Matter which breeds the Laes may possibly be of a very small

small Bulk, and therefore capable of passing.

On the other hand, as the Milk is a Secretion which consists of the most gross Particles, it will be very easy for Crudities, and such Substances as may occasion Obstructions, to unite with it, and to be convey'd into the Blood of the Child.

Tea diminishes the
prolific
Energy in
Men.

The Manner after which Tea may diminish the *Prolifick Energy* in Men, will very easily appear to any one, who is acquainted with the Doctrine of Secretions, as some time since explained to the World by the very learned and ingenious Doctor *James Keil*, in his Essay on Animal Secretion. For since all the Secretions are in a compound Proportion of the Velocity of the Blood, and the Number of Particles fit to be secreted; whatever diminishes the Velocity of the Blood, must likewise diminish the Secretions in general. And again, because each Secretion is in some Proportion to the Quantity of Particles fit to be secreted by each

each Secretion; therefore whatever thickens the Blood (and consequently diminishes the Quantity of Particles fit to be secreted by the thin Secretions) must diminish the thin Secretions; and, *vice versa*, whatever attenuates the Blood, and diminishes the Quantity of Particles fit to be secreted by the thick Secretions, must diminish the thick Secretions. Now as there is a thick Secretion upon which the *Prolifick Energy* in Men depends, whatever diminishes the thick Secretions, must of Consequence diminish or weaken their *Prolifick Energy*. Wherefore, as *Tea* has been shewn to attenuate the Blood, and does consequently diminish the thick Secretions, it must likewise diminish the prolific Energy. Besides which, the Spirits being very much enervated, may possibly make no small Impression on the *Animalcules in Semine*, and by that means prevent the Facility of Conception.

How far the Abuse of our constitutions, by the Use of *Tea*, may incapacitate us to overcome any acute Disease, such as Fevers,

*May make
acute Dis-
eases more
dangerous.*

vers, the Small Pox, or the like, will easily appear from their weakening our Spirits, and thereby depriving us of that natural Strength, which is so very necessary to bear all the Changes of those Diseases, and bring them to a laudable *Crisis*. An Instance of this I some time since met with in a young Gentleman, who had so far weaken'd his Spirits, as that, when he was taken ill of the Small Pox, he had not naturally (nor indeed could any Cordials raise) Strength enough in him to throw out the Pock, so that he died merely by the too plentiful Use of *Tea*.

What has been hitherto said of *Tea*, has regard only to its immediate Effects, while it is supposed only to encrease the Quantity, attenuate the Blood, and enervate the Body, by decreasing the Quantity of the Spirits : But there are many other Disorders, which may be look'd on as the last Stage of the *Hypochondriasis*, in which the Blood, instead of being thin and poor, is thick and poor. For the better illustrating of which Stage, and to shew how natural-

ly it may depend upon the too great Use of *Tea*, I will first shew that *Tea*, tho' its immediate Effect is to attenuate the Blood, may nevertheless *incrassate* or thicken it.

In order therefore to demonstrate this, we must recollect what has been already shewn, *viz.* that *Tea* may bring on a *Plethora* of poor Blood, and that in any Degree necessary to produce any Disease which may arise from too great a Quantity of poor Blood: Now as the Velocity of the Blood is the Excess of the Motion which it received from the Heart, above the Resistance which it meets with from the preceding Blood; and this Resistance which it meets with from the preceding Blood, will always have some Proportion to the Quantity of the preceding Blood; therefore when the Quantity of the Blood is greatest, there its Velocity will be least. Again, because the Fluidity of the Blood is greater or less, as its Velocity is greater or less; therefore where the Quantity of the Blood is greatest, there its Fluidity will be

be least : And because we have shewn, that the Quantity may be encreased in any Degree ; therefore the Blood may also be thick in any Degree.

From hence, because the Motion of the Blood has some Proportion to its Fluidity, its Slowness will be in some measure encreased.

*The pulse
weak.*

The Pulse, which as to its Frequency depends upon a due Quantity of Spirits, will, because the Spirits will require a longer Time for their Collection, be very slow : and because the Cohæſion of the Blood makes a greater Resistance to the Force of the Heart, the Pulse may possibly be scarce sensible ; especially if it happens, that the Spirits cannot be collected in a due Quantity, or, when collected, have not their due Force ; by which means the Force of the Heart may be very much lessen'd ; but because the Quantity will be very much encreased, therefore the Artery will be very full.

*The pulse
full.*

From

From this *Crafsis* of the Blood may likewise arise cold Shiverings; for the Heat of the Body being as the Heat of the Blood, and the Heat of the Blood being as its Motion; where that Motion of the Blood is slow, there the Body must be cold.

The Blood, as its Thickness encreases, becomes not only more liable to form Obstructions, from whence may arise those tremulous Motions of the Muscles; but it will also be less able to exert a Force sufficient to dislodge those obstructions which it forms.

These Obstructions, for want of being dislodged, may be the Causes of a Variety of Diseases, which may arise from a total Prohibition of any given Secretion, or from the Putrefaction of the Matter of which the Obstruction is composed. To explain the several Natures of all these Disorders, would require much more Time than at present I am able to spare.

H

That

That a Paleness of Complexion is the necessary Effect of this *Crafsis* of the Blood, is very plain ; for the Blood being now propell'd but with a very small Force, and its Cohæſion being ſo very much increaſed, it will be unable to enter thoſe fine capillary Arteries, which lie between the Skins of the Face ; which, as by being fill'd they give that ornamental Colour, ſo, by being empty, muſt leave the Face in its natural Paleneſs.

This *Crafsis* of the Blood may likewise be the Cause of many Kinds of Madneſs, which are generally known by the Names of Hypochondriack Madneſſes, and are not uncommon in this and the laſt Age. To give any tolerable Account of theſe Madneſſes ; as how it is that they do depend on this State of the Blood, is a Matter too difficult, if not utterly impoſſible, at leaſt till there are ſome more ſolid Principles fix'd with regard to Senſation, Cogitation, and the like. Nor is it worth while to make a Collection of Inſtances of theſe Kinds

Kinds of Disorders : For which Reason I shall content my self with presenting to the World, in our own Language, one very remarkable one, as mention'd in the Observations of *Sidelius*, and printed with *Lyserus's Cultor Anatomicus*.

A worthy and reputable Matron of Gryfwald in Pomerania, who was marry'd in her twentieth Year, and has now lived thirty Tears in fruitless Wedlock, has for many Tears labour'd under a very singular Kind of Melancholy. While she was in her perfect Senses, and had as yet shewn no Marks of a depraved Judgment, either in her Actions or Conversation; she was seized with an Aversion to all Kinds of Meat, Drink, Company, and Clothes; which, I think, may not improperly be term'd a Hypochondriack Niceness.

The first Time of her feeling this Niceness in her self, was within a few Tears after her Marriage; insomuch that she could hardly be prevailed upon to taste any kind of Meats or Drinks, howsoever prepared, or after what manner soever they were served up to her. And whenever she
was

was invited abroad to Supper among her Friends, it was always with the greatest Difficulty imaginable, that she could prevail upon her self to taste the Food which they had provided; nor could she by any means prevail upon herself to use the same Cup with any of her Friends, or even her Husband himself.

About sixteen Tears after her being first seized with this Disorder, it happen'd that a young Lady, of whom she was prodigiously fond, both as she was her Relation and Bosom-Friend, was seized with an Epileptick Fit. The great Terror which this struck upon her Spirits, heighten'd her Disorder to such a Degree, as to make it unsufferable: For from that Time she would never admit any one but her Husband and his Nephew to enter her House, excluding all her Servants and Friends, for fear lest they should be seized with an Epilepsy, and give her the same Uneasiness, as she had suffered by seeing her Niece in the like Disorder. Nor did her Husband dare to introduce any one of his Friends into his House, without first assuring her that the Person whom he would introduce was never known to have had an Epilepsy. Her

Aver-

Aversion to Meat and Drink was also very much heighten'd by this Accident; nor could she give any other Reason for this her Aversion to them, than that she fear'd they had been dress'd or touch'd by Epileptick People. For several Tears she eat nothing but Bread, which was to be bought of one certain Baker; and drank nothing but Water, which was likewise to be drawn out of one particular Well. But at last she suspected even the Bread and Water of being capable of conveying this Disease to her; for which Reason she has ever since (which is now two Years) lived on Milk only: But this Milk must also be the Milk of one particular Cow, which she keeps at home in her own House; not daring to trust her abroad with the Herd, lest she should thereby catch the Epileptick Fits. We must observe, that not being able to use the same Cup with the Congregation, nor to eat the Bread, or drink the Wine, she has all this while been obliged to abstain from the Holy Sacrament. Besides this, she has not for many Tears ventur'd to change her Cloaths; tho' by so long wearing, they are now nothing but Rags; for she is very suspicious that all Tailors, Weavers, and such sort of People, are Epileptick.

In short, tho' she has the greatest Plenty of every thing, yet she enjoys nothing, but one Cow, one Cup, and one Bed. Her Bed she suffers her Husband to partake of; tho' she cannot suffer him to touch either her Cup, or her Cloaths.

This is a Case very well deserving our Pity; to see a Woman of Worth and Honour, who in the greatest Affluence of Fortune dares not satisfy her Hunger or Thirst, cover her Nakedness, or keep her self commonly clean; lest the Food which she might eat, the Cloaths which she might wear, or the Water with which she should wash, should infect her with Epileptick Fits; but is obliged to suffer the greatest Miseries of this World, Hunger and Thirst, Nakedness and Nastiness, thro' an unreasonable Hypochondriack Fear.

How uncommon soever this Case may seem, it certainly may arise from this thick and poor State of the Blood, which may be owing to the too frequent Use of Tea.

With what Caution then ought we to act, when we attempt to introduce new
Forms

Forms into our Diet, when we see what a Train of Evils may attend almost every the least Error; and how insensibly we may be destroy'd by Things, which seem the most innocent and unactive.

Whither or no we ought to abandon the Use of what may possibly be of so vast Injury to us, I leave to every reasonable Man to judge; having my self done the Duty of a Man and Christian, in warning them of what Dangers they may fall into.

F I N I S.



